A

SERMON

Preached at *Lincolns-Inne, July* 15th. 1655.

At the Funerall of

FERDINANDO LEIGH Esq;

Son to the Right Honourable

THE

LORD LEIGH,

OF

STONELEIGH.

And a MEMBER of that Honourable SOCIETY.

BY

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Preacher to that Honourable SOCIETY.

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2 Tim. 4.7.

Henceforth there is laid up for me, a Crown of righteouſneſs, which the Lord the righteous Judge, ſhall give me at that day, and not to me only, but unto all them alſo, that love his Appearance.

IN the *firſt* and *ſecond* verſes of this Chapter, St. *Paul* layes a ſtrict charge upon *Timothy*, and that before *God*, and the *Lord Jeſus Chriſt*, *to Preach the Word, to be inſtant in ſeaſon, and out of ſeaſon, to reprove, rebuke, and exhort, with all long ſuffering and*

Doctrine: This charge St. *Paul* doth inforce, from three weighty reasons; whereof, *one* ushers in the Charge, and that is drawne from the Terror of that Judgement, which he must undergo, and the strict account, which he must give, at the Judgement Seat of *Christ, who shall Judge the quick and the dead, at his appearing, and his Kingdome*, ver. 1.

The *two* other Reasons follow the Charge, the *first* is drawn from the *opposition*, which *Timothy* was like to meete withall, in his Ministry; *For the time will come*, saies the Apostle, *when they will not indure sound Doctrine, but after their own lusts shall they heape to themselves teachers, having itching eares, and they shall turne away their eares from the truth, and shall be turned unto Fables*, ver. 3, 4. which gives the Apostle occasion, to enlarge and double his charge, *But watch thou in*

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all things, endure afflictions, do the work of an Evangeliſt, make full proofe of thy Miniſtry. ver.5.

The *ſecond* Reaſon is drawn from the deſtitution of any help, that might be expected from him, long had he fought under *Chriſts* Banner, but now, his warfare was drawing towards an end, but ſo, not to *deſert* his Colours, but to *die* under them, *For I am ready* (ſaies he) *to be offered, and the time of my departure is at hand*, ver.6.

But not to leave his Sonne *Timothy*, ſadded with the apprehenſion of his martyrdome, he comforts him againſt thoſe ſad thoughts, and the Arguments of his Conſolation, are *two*, the latter depending upon the former.

The *firſt* is drawn from his holy courſe of life, conſtantly continued, and comfortably finiſhed, *I have fought a good*

fight, I have finiſhed my courſe, I have kept the faith, ver. 7.

The *ſecond* is drawn from his πληροφορία, or fulneſs of aſſurance, of a bleſſed and happy life, after death, and this is in my Text, *Henceforth there is laid up for me a Crown of righteouſneſs, &c.*

In which words, we have St. *Pauls Confidence*, firſt *laid down*, in relation to himſelf, and is his *certitudo Subjecti*; the *certainty of the Subject*, as the Schools call it, *Henceforth there is laid up for me, a Crown of Righteouſneſs, which the Lord, the Righteous Judge, ſhall give me at that day.* Secondly, we have St. *Pauls Confidence enlarged*, in relation to others, and this is his *Certitudo objecti*, the certainty of the Object, *And not to me only, but unto all them alſo that love his appearing.*

Both theſe confidences are amplified by three Circumſtances, as firſt the *Donor*,

nor, or *Beſtower* of this Crown of Righteouſneſs, and that is, *the Lord, the righteous Judge*:

Secondly, The *Time* of conferring, or the *Time* of beſtowing of the Crown of Righteouſneſs, *It is laid up to be given at that day.*

Thirdly, the *Qualification* of the *Perſons*, that ſhall receive this Crown, None ſhall receive this Crown, but thoſe that love the appearance of the *Donor*, *And not to me only, but unto them alſo, that love his appearing.*

I begin with St. *Pauls Confidence*, laid down in Relation to himſelf, the *Certitudo ſubjecti*, the certainty of the Subject, *Henceforth there is laid up for me, a Crown of Righteouſneſs, which the Lord, &c.*

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Henceforth there is laid up for me a Crown of Righteouſneſs.

A ſtrong Confidence *this*, and a comfortable, but what Evidence hath S. *Paul* for this confidence? had God by a ſpecial revelation aſſured him that this Crown of Righteouſnes was laid up for him? or when he was rapt up into the third Heaven, when he ſaw things not to be utterd, was any ſuch thing told him, that he concludes thus confidently, *Henceforth there is laid up for me a Crown of righteouſneſs?* Certainly neither the *one*, or the *other*, but reflecting on his former converſation in the Goſpel of *Jeſus Chriſt*, and his conſcience bearing him witneſs, That he had *fought a good fight*, that he had *finiſhed his courſe*, that he had *kept the Faith*; from theſe *premiſſes* he warrantably inferrs this *Concluſion*, *Henceforth there is laid up for me, a Crown of Righteouſneſs.*

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Such a thing then there is in this life, as *Assurance* of a Crown of righteousnes, *Assurance of salvation*, and this not only *confessed*, but strongly *asserted* by a considerable part of the Members of the Councel of *Trent*: In discusion of which point, they were so divided, some being for the *Affirmative*, others for the *Negative*, that it gave occasion to the wisdome of the *Legates*, to draw up the Decree, concerning the certainty of salvation, so warily, that while the Councel yet sate, *Dominicus Soto*, wrote a Book, and intituled it, *De natura, & Gratia*, wherein, he posisitively affirmes, That a man cannot be certaine, that he is for the present in the state of grace, and consequently, not certaine of his salvation, *Sine Revelatione privelegiatâ*, without a special, particular Revelation from God, to settle him in the perswasion: And

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Ambroſius Catarinus Biſhop of *Minori*, having before defended the contrary, publiſhed another Book, wherein he maintaines, againſt *Dominicus Soto*, that, without the Indulgence of a perticular ſpecial revelation, a juſtified righteous man, reflecting on his own ſoule, may be certaine, *Certitudine fidei, cui non poteſt ſubeſſe falſum*, by the certainty of faith, not ſubject to error, that he is in the ſtate of grace, and that perſevering he ſhall undoubtedly arrive at eternall glory; And that which was matter of wonder, and amazement unto the world, in this flat contradiction of Opinions, they both, not only in their Books, appealed to the Decree of the Councell, in this Controverſie for Patronage of their contrary Tenets, but afterwards publiſhed *Apologies*, and *Antiapologies*, complaining to the *Synod* mutually

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one of another, for impoſing on the Councell, their respective Opinions, aſcribing that Senſe to the Decree, which it never meant: and indeed the Decree, accommodating it ſelf, as much as poſſibly it could, to ſatisfie contrary Intereſts and diſpleaſe none, ſpeaks as *Æquivocally*, as the Oracle of *Delphos*, ſo that what the meaning of it is, is hardly known at this day; for upon the reaſſuming the debate of the Decree, we find the Councell divided into four Opinions: Firſt, ſome ſided with *Dominicus Soto*, others ſtood neutrall, ingeniouſly confeſsing, that they underſtood not the difference, but did acquieſſe in the Decree, in that forme of words, in which it was publiſhed, the Legate *Santa Croce*, teſtified for *Catarinus*, *Monte*, the other Legate openly profeſſed himſelf of a fourth Opinion. *Hiſt. of the Councell of Trent pag.* 230.

Now the controverſie in this point of *Aſſurance* of being in the ſtate of grace, as it is at this day diſputed, between the Church of *Rome* and us, is not,

Firſt, *Whether a wicked man remaining a wicked man, may believe the pardon of his ſinnes,* whether he may be confident of his intereſt in God, that he hath his part in the merits, and ſufferings of *Chriſt*, and conſequently, can, on this falſe ground ſupport his ſpirit againſt the terrours, and fortifie it againſt the wrath to come; for the deniall of this truth, hath given our Adverſaries of the Church of *Rome*, too great occaſion, not only to harden themſelves in their own error, but to inſult, and triumph over the Reformed Churches.

I confeſs, no wicked man, *In ſenſu compoſito*, can believe the pardon of his ſins, or hath ſuch a *faith* to which pardon of ſins

is

is promiſed, yet that he may believe his ſins are pardoned, and that as ſeriouſly, and firmly, as a true believer, is evident from experience.

For, as *true Faith* doth afford the *ſoule*, a *true* and *well grounded ſupport*, and *conſolation*, and enableth us to look unto Eternity, with undaunted courage, ſo a *falſe ungrounded faith*, doth afford a *falſe, ungrounded comfort*, which quells, and ſuppreſſeth, the horrour of the apprehenſions of damnation and Judgement to come: for while the *Antinomians* teach, that juſtifying faith is nothing elſe, but a believing, that God doth love us, and that our ſins are already pardoned, through Chriſt, that every man ought to believe this, and no man ought to queſtion his faith, whether it be true or falſe; How greedily do the giddy, undiſcerning vulgar, receive this Doctrine,

as the very life, and ſoule of the Goſpel: which Doctrine, impoſing no hard taske upon fleſh, and blood, no mortifying of our earthly members, no ſelf-deniall, no reſigning up of our ſelves to the diſpoſall of Chriſt, and ſubmitting our ſelves to the Scepter of his Kingdome, (no more being required by their Doctrine, to make a man happy, but only *to beleeve that he is happy*) they find it a farr eaſier taske, to Preach up this Doctrine, then we, to Preach it down. This makes many a poore ſeduced ſoul, to go on in a full aſſurance of *Heaven*, unto the very minute, that he drops into *Hell*.

Who doubts of this, when he heares *Korah* juſtifying himſelfe, and his fellow Rebells, as the only Godly Party, ſaying, *All the Congregation are holy, every one of them, and the Lord is among them*, *Num*. 16. 3. See! none but Saints, *Holy Rebells*,

Rebells, even then, when the earth was cleaving aſunder, and opening her mouth to ſwallow them up alive, that ſo they might go down quick into Hell: Or who can doubt of this, when he heares the *Phariſee*, ſtand praying and ſaying, *I thanke thee, O Lord, that I am not as other men*, St. *Luke*. 18. 11. Nay, ſo ſtrong are theſe mens perſwaſions, that they will diſpute the caſe with Chriſt himſelf at the day of Judgement, and plead their eating, and drinking in his preſence, their preaching in his Name, and caſting out devills, untill Chriſt deſtroy their confidence, by paſsing that dreadfull Sentence of condemnation againſt them, *Depart from me, ye curſed into everlaſting fire, prepared for the devill and his Angels*, St. *Mat*. 25. 41.

It is much to be feared, that many have thanked God, for pardon of ſins, that

that never received it, and bleſſed him, for juſtification, and aſſured hope of glory, who are now ſhut out of the inheritance of the ſanctified: So true is that of *Solomon, When a wicked man dieth, his expectation ſhall periſh, and the hope of unjuſt men periſheth, Prov.*11.7. And, *The hope of the righteous ſhall be gladneſs, but the expectation of the wicked ſhal periſh, Pro.*10.28. That, cannot periſh, that is not, had not the *wicked Hope*, their *Hope* could not *periſh.*

If any man ſay, that the Aſſurance of the *wicked*, doth differ from that of the *Godly*, I anſwer, that differ they do, in their *Ground*, That of the *Godly* being built upon a *Rocke*, that of the *wicked* being built upon the *Sand*: And therefore as they differ in their *Ground*, ſo they ſhall differ in their *End*: The Aſſurance of the *Godly* ſhall end in *Glory*, that of the *wicked* ſhall end in *confuſion*; yet as both

both theſe are *Aſſurances*, conſidered barely in the Nature of *Aſſurance*, abſtracted from their reſpective Baſis, whereon they are built, ſo conſidered, they differ not at all.

Laſtly, if any man Object, that the *Aſſurance* of the wicked, doth not *bring forth fruit*, I readily grant it, yet withall affirm, that this *bringing forth fruit*, is but an *extrinſecall difference* in the *effects*, and no *intrinſecal difference* in the *nature* of the Act it ſelfe, of Aſſurance: An *Aſſurance* it is, though it be *Infidelis fiducia*, as Saint *Bernard* ſtiles it, an *Aſſurance*, having no true faith to ſupport it: for it is poſſible, for a man to believe a *Lye*, with as much perſwaſion, and Aſſurance, as any man believes a *Truth*.

Secondly, the Thing Controverted, is not, *Whether we are bound, immediatly to believe, that we are juſtified, and in ſpeciall favour*

favour with God: for no man of any competent measure of Knowledge in the Scriptures, will affirme this: for if every man must believe this, then not only *most* men, but *all* men at first, must believe a Lie, for they are not justified, untill they believe, and the bare believing that they are justified, is not that faith, which doth justifie them, for to believe unto Justification, is not a matter of meere faith alone, but a Conclusion drawn from Faith and Conscience together: God hath not promised Justification to any man, *Immediately*, but under a *condition*, and whether the Condition be performed, every mans own conscience, is the best Judge to resolve him: This is known only by a Reflection, on our *Habits*, *Works*, and *Actions*, from whence do issue those two Soveraigne Acts of the conscience, either to *condemn* or to *absolve*.

Thirdly,

Thirdly, the Quſtion is not, concerning the *certainty of Election and Perſeverance in grace and the favour of God*, for though there be ſome affinity, and Cognation, between *that* Queſtion, and *this*, of Preſent Aſſurance, yet they are really diſtinct, in their own natures, and therefore ought to be of diſtinct, and ſeverall conſideration.

Fourthly, the Queſtion is not, *Whether the laſt reſolution of the Aſſurance of Gods favour, be terminated in the ſincerity of our Graces, the condition of our being in Gods favour, or in the beliefe of the free mercies of God in Jeſus Chriſt*, for it is founded, on the mercies of God in *Chriſt* as the *efficient, meritorious Cauſe*, and on the ſincerity of our Graces, as *the Condition which God requires on our part.*

Fifthly, the Queſtion is not, *Whether this certainty of Salvation and the Feare of*

God be compatible and may consiſt in the ſame Subject, for theſe are not at odds, but meete, and live together in the ſame ſoule: Nay, there is no greater preſervative of this Aſſurance, then walking humbly in the feare of God: The feare of God, doth make us to walke cloſely, and exactly before Him, and this exact, walking before Him, is a maine ground, and Baſis of our Aſſurance, and therefore in the Scriptures, we are frequently commanded, to make God, the Object, both of our *Truſt*, and *Fear*.

Laſtly, the Queſtion is not, as I conceive, of ſuch a Certainty, as *excludes all doubting*; for Aſſurance there may be, though not in the higheſt degree: Some there are, I confeſs, that thinke, that no Aſſurance, can be called Aſſurance, but that which triumphs over all mixture of doubting, and to this purpoſe affirme

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Saint *Pauls* πληροφορία, or fulneſs of Aſſurance, to be this higheſt degree of Aſſurance, and that ſome Chriſtians, do in this life, attaine unto it: But, Saint *Paul*, calls it full Aſſurance, in compariſon of lower degrees, and not becauſe it is perfect, for if *Aſſurance* be perfect, then our *Knowledge*, our *Faith*, our *Obedience*, our *Repentance*, may be perfect alſo, and if *ſome* graces may be perfect, why not *all* graces? and ſo we turn *Novatians*, *Cathariſts*, *Perfectioniſts*, whoſe Tenets in this kinde, have been condemned as Hereticall, by the Catholike Church in all Ages.

But the Queſtion is, whether a *Chriſtian, reflecting upon his own ſoule, and examining the Quality of his graces, and the ſincerity of his Obedience, may, without an extraordinary Revelation, attaine unto an infallible Knowledge of the ſincerity of his gra-*

ces and his obedience, which are the Condition of the Covenant of Life, and consequently be assured of his Justification here, and his title to Glory hereafter? This they of the Church of *Rome deny*, and this we *affirme*, and we affirme it on these grounds:

First, from the Testimony of Scripture; *We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given us of God.* 1 *Cor.* 2.12. *The Spirit it self beareth witness with our spirit, that we are the sons of God, Rom.*8.16. *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit,* 1 *Joh.*4.13. Faith, is like *Light*, which renders, it selfe, as well as other things, manifest.

Secondly, the Commands of *Faith, Repentance, Obedience, Charity*, and the like, were given in vaine, especially as

as the Condition of the new Covenant, if it were impoſſible for a Chriſtian, to know whether he doth performe theſe Conditions or no: The end of Evangelicall promiſes given in the Goſpell, is, *That we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us, Heb.* 6.18. now the *generall* faith of the Papiſts, that he that believes and repents, and obeys the Goſpel ſhall be ſaved, which is the *Certainty of the Object*, can bring no Conſolation to a particular perſon, that knows not, that he himſelfe, doth repent, and believe, and obey the Goſpell, which is the *certainty of the Subject*: this *generall Faith* of the *Object*, is ſo farr, from giving any ſtrong Comfort, or Conſolation, without the particular certainty of the *Subject*, that without this, the certanty of the *Object* may conſiſt with deſperation: Nay, there

is no doubt, but the devills themſelves, do certainly believe, That he that repents, and believes ſhall be ſaved.

Thirdly, this is evident from thoſe Commands, which the Holy Ghoſt layes on every member of the Church: *Examine your ſelves ſaith* Saint *Paul, whether you be in the Faith, prove your ſelves, know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates?* 2 *Cor.* 13. 5. will any man ſearch for that, which he is ſure he ſhall never finde? Againe, *Give diligence*, ſaith St. *Peter, to make your calling and election ſure*, 2 *Pet.* 1. 10. To what end are theſe Commands, if the ſubject matter of them be impoſſible, beyond the power of man to obey them? No certainly, the God of mercy, and wiſdome, commands nothing, which abſolutely tranſcends the power of man to obey him in what he Commands.

Laſtly,

Laſtly, without this Aſſurance, how can we obey thoſe Commands and Precepts, which require us, to *rejoyce alwayes?* 1 *Theſ.* 5.16. to *call God, Father?* *Luk.*11.2. *to live in his praiſes?* *Pſa.*49:1,2. *to long for Chriſts comming?* *Revel.* 22. 17. and 2 *Theſ.*1. 10. and to *comfort our ſelves,with the very mention of it?* 1 *Theſ.* 4.8. All which are conſequents of Aſſurance, for who can do any of theſe heartily, that is not in ſome meaſure ſure, that he is the child of God, and in the ſtate of ſalvation? Certainly a man that hath not ſome aſſurance, that God is reconciled unto him, in *Jeſus Chriſt*, can no more deſire the ſecond coming of Chriſt, and his appearance in the Clouds, to judge the quicke, and the dead,then a Malefactor in chains,whoſe guilt hath made him, the ſon of death, doth deſire the haſtning of the Aſſizes,

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or rejoyce that the time draws nigh, wherein he ſhall be called to the Barr, and arraigned before the Judge, for the crimes that he hath committed.

Yet, though a Chriſtian, reflecting on his own ſoule, and examining his graces, actions, and obedience, may, without a ſpeciall Revelation, attaine unto an infallible knowledge of the ſincerity of his graces, and his obedience, which are the conditions of the Covenant of life, and conſequently be aſſured of his Juſtification here, and his title to glory, hereafter; yet this Aſſurance, is neither ſo *gotten*, nor ſo *kept*, as ſome men have dream't; what therefore I ſhall deliver in this point of *Aſſurance*, I ſhall bound in theſe Propoſitions.

Firſt, *Impenitency living in any known ſin, and this Aſſurance, are incompatible, and cannot conſiſt together*: when thou doſt but

but attempt, to promiſe thy ſelfe Eternity, and to gather aſſurance unto Life to come, thy ſin, will preſantly look thee in the face, and tell thee, that Heaven, and Salvation, belong not unto thee, every willfull ſin that thou liveſt in, will be to thy comfort, as water, to fire, to extinguiſh, and put it out: If Heaven, and Hell can meete together, if God can become a lover of ſin, then maiſt thou have thy confidence in *Heaven*, and yet nouriſh thy corruptions on *earth*, then mayeſt thou live in *ſin*, and yet be bleſſed with the taſtes of *Glory*: and this is evident from the Text, for if thou canſt not begin with Saint *Paul* here, *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith*, ver. 7. Thou canſt not go on, and conclude with him in my Text, *Henceforth there is laid up for me a Crown of Righteouſneſe.*

Beloved, Saith Saint *John*, if *our Heart condemne us not, then have we confidence towards God*, 1 *Joh.*3.21. He whose conscience condemns him of living in Adultery, Fornication, Pride, Covetousnes, Rebellion, Treasons, or any other work of the Flesh, can have no Assurance of Gods Favour, no assurance of Salvation: *Every one that hath this hope*, (*viz.* that he is the Son of God) *doth purifie himselfe, as he is pure*, ver. 3. of the same Chapter: And *we know that whosoever is borne of God, sinneth not, but he that is begotten of God keepeth himselfe, and that wicked One toucheth him not*, 1 *Joh.*5.18.

What may we then thinke, of those men, who teach for Gospell, that if a man have once the sense, and feeling of Gods favour, afterwards do what he will he cannot loose it? Certainly as in the 23. of *Jer. Non misi*, God will owne, neither the

the Meſſage, nor them that bring it: The old Divinity was, that *Actions* did qualifie *Perſons*, theſe men have quite inverted it, and made *Perſons* to qualifie *Actions*, and morall actions, to differ, not according to their *Specificall Formes*, but according to the *Subject*, from whence they flow, *Et crimen honeſtum quàm turpem Catonem*, will rather inrowle Vice in the Catalogue of Vertue, then reckon one of their owne Sect and Faction, in the number of ſinners: So that as with them, all actions of the *Unregenerate*, are all Sins, ſo all Actions of the *Regenerate*, are, if not *vertues*, yet no *ſins*, or if *ſins*, yet not ſo *ſinfull* as in others: Elſe how ſhould this Doctrine, be delivered, and received with applauſe, that Adultery in *David*, was but a work of the *outward man*, he, being as deare to God, in *Bathſhebah's* arms, as when he was dan-

Sen. de Tranq. An. cap. 15.

cing before the Arke: Judge, if theſe men, be not in a faire way, to improve their impure Poſitions, to the monſtrous Blaſphemy of the *Libertines*, and may in time, come to Preach with them, That to lay aſide all ſenſe and feeling of conſcience his regeneration, To do every thing without ſcruple or heſitation, is Chriſtian Liberty, To profeſs that we tranſgreſs, and ſin in nothing, is Repentance from dead works, and mortification of the Old *Adam*: And Laſtly, to acknowledge no diſtinction, no difference between *good* and *evill*, is to be like our firſt Parents in their Innocency, and is true Chriſtian perfection: But whatever theſe filthy Dreamers dream, Certainly *David*, in that pleight, found other thoughts in his ſoul: He found, that his Sin had unfenced his conſcience, and laid it waſte, he found that by his ſins, he

Bellar. de Amiſ. Gratia li. 2. c. 1.

he had grieved the Spirit of God, and put the Holy Ghoſt to flight, who for his ſins of Adultery, and Murder, was departed from him, with all his retinue; all that comfort, and conſolation, and joy, and peace, and confidence, which lodged in him before his commiſſion of theſe ſins: So that in the bitterneſs, and anguiſh of his Soule, he prayes for the comfort of that Spirit, of which his ſins had deprived him: for heare him pray, *Make me a clean heart, O God, and renue a right Spirit within me, caſt me not away from thy preſence, and take not thy holy Spirit from me: O give me the comfort of thy helpe againe, and ſtabliſh me with thy free Spirit, Pſal.51.10.&c.* Certainly he that reads that Pſalme of *Davids* penned upon that Occaſion, moſt, whether he will or no, ſubſcribe to this firſt Propoſition, *That Sin, living in any knowne ſin, and this*

Aſſurance

Assurance of Salvation, are incompatible, and cannot consist together.

Secondly, the second Proposition is this, *Though this assurance of Salvation be possible, yet it is extremely difficult to be attained unto*, and that in a double respect; *First*, in respect of the *Work it self*, which requires much labour, and paines, deepe mortification, earnest endeavours to perfect holinesse in the feare of God, a long uninterrupted course in Righteousnes, not broken off by the commission of any worke of the flesh, or pollution of the World: *Secondly*, in respect of the *difficulties* and *oppositions*, that oppose us in the way, and that both from the *devill* and our own *corruption*, being subject to many delusions, both from the Devill and our own Hearts: Saint *Paul* therefore, is faine to double his Exhortation to the *Corinthians*, *Prove your selves whether*

whether you be in the faith, examine your ſelves, 2 *Cor.* 13.5. πειράζετε and δοκιμάζετε *prove,* and *examine* both, aye, and both little enough; Juſtly therefore may we wonder, at their arrogancy, who being but Novices in Religion, dare prattle of a πληροφοεία, a fulneſs of aſſurance of Gods favour, to them in Chriſt: That, which others of longer ſtanding, and farre greater progreſs in *Sanctity,* dare not to attribute to themſelves, theſe yeſterdayes men, proclaime to have attained: To whom I may ſay as *Iſaac* did to *Jacob,* in an other caſe, *Gen.* 27.20. *How is it, that ye have found it ſo quickly?* for Gods love, is not preſantly ſhed into our hearts, but after many *Conflicts* with doubtings, *combates* with corruption, and *experiences* of Gods Favour, we gather *firmeneſs* rather then *fulneſs* of Aſſurance.

Thirdly, the third Propoſition is this,

Though

Though assurance may be obtained, yet all that have it, have it not in an equall measure: for as the children of *Israel*, gathered their *Mannah, some more, some less, every man according to his eating, Exod.* 16,17,18. So the children of God, gather their Assurances, some more, some less, every man according to the measure of his *Sanctification*. for the assurance of Gods Favour is *experimentall* onely, and the evidence no other, then what ariseth from *Sanctification*, so much as we are *Sanctified*, so much experience, and sense we may have of his Favour, it is proportioned to our *Sanctification*, and since this is not in an equall measure, and degree in all, so neither is this Assurance.

Fourthly, the fourth Proposition is this: *As all Sanctified men have not an equall measure of Assurance, as one Sanctified man is compared with an other, so there is not the same*

ſame meaſure of aſſurance at all times in a particular Chriſtian, the ſame man being compared with himſelf: If we look upon the *Saints* of *God*, we ſhal find ſome doubting, blended with their pureſt faith: we are not as pillars of Braſs, or as the deaf rocks of the Sea, or as Mount *Sion*, never to be removed, the faith of a Chriſtian, is ſometimes in fight, and conflict, in agony, and paſſion, in ſweating and bleeding, reſiſting to *blood* ſhall I ſay? Nay, even unto *Hell* it ſelf, he knew it well enough who ſaid, *Thou bringeſt down to Hell, and bringeſt back againe*: we neede no other proofe of this, then that experience, which the beſt of Gods Children, finde in their own ſouls: That prayer of Saint *Auguſtine*, may ſome time, or other, be very ſeaſonable, and beare a part in the devotions of the beſt reſolved Chriſtian: *Dic animæ meæ ſalus tua ego ſum, ſed* *Conf. l. 1 c. 5.*

dic ut audeam: Say, O Lord, unto my ſoule, I am thy Salvation, but ſpeake ſo that I may heare thee: for God may ſay unto my ſoule, I am thy Salvation, and yet the noyſe of Temptations, and the moleſtations of Satan, may ſo drown that voyce, that I may not heare it: we do not alwayes finde an equall preſence of Gods Spirit, not an equall meaſure of thoſe raviſhing Joyes, and unſpeakable conſolations, which the Holy Ghoſt breathes into our Soules, there may be a time, wherein God may ſeeme to eſtrange himſelfe from us, ſo that we may complaine of his abſence, and with the Church in the *Canticles*, inquire after him, *Quo abijt, quo ſe vertit dilectus meus? Whither is my beloved gone, whither is my beloved turned aſide? that I may ſeek him*, *Cant.* 6. 1. and yet even then, when God ſeemes to abſent himſelfe, to have *turned his*

*his backe and not the face as in the day of Calamity, Jer.*18.17. we may conclude with the Church, even then, when we feele not his presence, *I am my Beloveds, and my beloved is mine*, ver.3. of the same Chapter.

One while *Davids* faith is so strong, that he *will not feare though the earth be moved, and though the Hills be carried, into the midst of the Seas, though the waters thereof rage, and swell, and though the Mountaines shake at the tempest of the same, Psal.* 46.1,2,3. At an other time, he is so amazed, so dejected, with feare, and diffidence, that while others say unto him, he is like to say as much to himselfe, *Where is now thy God?* Nay, he will *say unto the God of his Strength, why hast thou forgotten me, and why go I thus heavily while the enemy oppresseth me? Psa.* 42.11. One while he is so confident, that

he reſolves *he ſhall never be removed, becauſe God of his goodneſs hath made his Hill ſo ſtrong*, and yet preſantly, God did but turne away his face and he *was troubled*, *Pſal.*30.6,7. Troubled? and that ſo farr, that you would judge him to be in deſperation, utterly to have loſt his hope, for, heare him, pray, ſhall I ſay, or murmur? *Will the Lord abſent himſelfe for ever, and will he be no more intreated? Is his Mercy cleane gone for ever, and is his Promiſe come utterly to an end for evermore? Hath God forgotten to be gracious, and will he ſhut up his loving kindneſs in diſpleaſure? Pſal.*77.7. *&c.*

Origen, was well acquainted with theſe *Acceſſes* and *Receſſes*, theſe Heavenly fits of *favour*, and *disfavour*: *Decedit Deus meus, ſed expecto, iterum venit, ſed dilabitur, dilapſus redit, ſed non teneo*: My God (ſayes he) forſakes me often, but

but ſtill I waite for him, again he comes, and againe he vaniſheth, being vaniſhed he appeares againe, but I cannot hold him: and in his ebbing, and flowing of this heavenly conſolation, *De acceſſu, & receſſu Lucraris*, as Saint *Bernard* ſpeaks, Thou art a gainer by his comming, and thou art no looſer by his going: for *Tibi venit*, aye, and, *Tibi recedit*, as the ſame Father goes on, For thy ſake he comes to thee, and for thy ſake he departs from thee: he comes for thy *Conſolation*, and he departs for thy *Caution*: To conclude with the ſame Author, *Pauliſper permittit nos guſtare quam ſuavis ſit Deus, &c.* God permits us a little to ſip of the Cup of Conſolation, to taſt how gratious the Lord is, and to taſte how ſweet his Comforts are, and before we can reliſh them fully, he withdraws himſelfe, and as it were with ſtretched out Wings,

mounts

mounts up, purpoſely to provoke us, to take wing, and ſoare up after him: And this may be a Reaſon, why *there is not the ſame meaſure of Aſſurance at all times in a particular Chriſtian, the ſame man being compared with himſelf.*

Fifthly, The fifth Propoſition is this, *The particular Aſſurance of Remiſsion of ſins, and reconciliation with God, which juſt men attaine unto upon their Repentance, Obedience and Faith, when it is ſtrongeſt, never amounts to that firmeneſs of aſſent which we have about the common Objects of Faith,* to wit, *the Articles of Creation, the Trinity, the Incarnation, Paſſion, Reſurrection, and Aſcention of Chriſt,* and the like: for 'tis ttue what *Medina* obſerves, *Nullus theologicus diſcurſus eſt tam certus quàm aſſenſio principiorum*: There is a fuller aſſent due to *Principles*, then to *Concluſions* inferred from them, for no man can be ſo certain,

that

that he is the *Son of God by Grace, and Adoption*, as he is certaine that *Chriſt* is the *Son of God by Nature*: And the reaſon is, becauſe theſe Articles are *totally*, and *immediately* revealed in the Scriptures; But that *this* or *that* mans ſins in particular are remitted, that *mine* or *thy* ſins are forgiven, depends upon a *Practicall Sylogiſme*, whereof the *major Propoſition* only, is the Word of God, the *Minor*, or *Aſſumption*, is a collection, ariſing from the reflection, and obſervation of a mans own Qualities, and Actions, and the *Concluſion*, is more, or leſs certaine, according to the Truth of the *Aſſumption*, according to that of Saint *Bernard*, *Quantum creſcis in gratiam, tantum dilataris in fiduciam*, according to the meaſure of thy *Grace*, ſo is the meaſure of thy *Aſſurance*. *Ser. 3. in Cant.*

Sixthly, The ſixth Propoſition is this,

Though

Though a man may be confident of Gods Favour, and his being in the ſtate of Grace for the time preſent, yet he cannot have any Aſſurance of any ſuch Aſſurance for the time to come: I ſpeake not here of falling from Grace, but of Aſſurance, which is a Reſult, or fruit ſpringing from our being in the ſtate of Grace, And *this*, though we may have it for the preſent, yet, I ſay, we have no Aſſurance, of any ſuch Aſſurance, for the time to come: Not that God will be wanting to us, in ſupplying us, with all helps, conducing to our ſubſiſtance in ſo comfortable a condition, but, becauſe we may grow ſecure, and negligent, and be wanting to our ſelves, in the uſe of thoſe meanes, which may eſtabliſh us in this *Spe Roboratâ* confirmed ſtrong hope: when *Benhadad* King of *Siria*, boaſted much of his power, *Ahab* King of *Iſrael*, returned him this Anſwer,

Anſwer, *Let not him that girdeth on his harneſs boaſt himſelf as he that putteth it off*, 1 *Kings* 20.11. The ſucceſs of warre is doubtfull, and therefore he that fights for the victory, moſt not boaſt, as if he had already won the day: The like Judgement is every one to make of the warfare of the ſoul, which while it lives in this mortal body, cannot aſſure it ſelfe for the future, ſo various, and doubtfull is the ſucceſs of the Spirituall Warfare: when *Jacob* had ſome conteſtation with his father *Laban* about the Idols which *Rachel* had ſtolne from him, he tells *Laban*, *Except the God of Abraham, and the feare of Iſaac, had beene with me, ſurely thou hadſt ſent me away now empty*, *Gen.* 31. 42. Comentators generally, inquire, why *Jacob*, ſhould not call God, the God of *Iſaac* as well as the God of *Abraham*, *but the God of Abraham and the feare of*

Iſaac; and *Paulus Burgencis*, out of the Opinion of the *Rabbins* anſwers, That God was ſeldome called the God of any man while that man was living, becauſe he doth not enjoy a ſecure and certaine condition; and therefore becauſe *Abraham* was now *Comprehenſor*, dead, and in the ſtate of Bliſs, and *Iſaac* wat but *Viator* living and travelling towards the ſame Happineſs, having not yet finiſhed his courſe, *Jacob* ſtiles God, the *God* of *Abraham*, but the *Feare* of *Iſaac*: *Terret me Apoſtolus dicens, Qui ſe putat ſtare, videat ne cadat* ſaith Saint *Auguſtine* The Apoſtle affrights me, he ſtartles me, when he ſayes, *Let him that ſtandeth take heed leaſt he fall:* and if this tall Cedar in *Libanus* were afraid, how ſhould the Shrub preſume? I ſhall conclude this Propoſition, with that admonition of St. *Peter*, and comend it to your Obſervation,

Erar. in Pſal.41.

vation, *Paſs the time of your ſojourning here in feare*, 1 *Pet.* 1.7.

Seventhly, and laſtly, The laſt Propoſition is this, *Though we grant that it is poſſible, though difficult, for a man to attain to this confidence towards God and Aſſurance of Salvation, yet we deny it to be abſolutely neceſſary: Though every man ought to labour for it, yet it is no Evangelical promiſe, that every Juſtified perſon ſhall certainly attaine unto it*. For a Chriſtian, of an humble, contrite Spirit, believing that his ſins are remiſsible, if he earneſtly deſire remiſsion of ſins, by the Paſsion and Merits of Chriſt, and joyneth with this *Faith* and *Deſire*, the exerciſe of all *Morall* and *Theological* virtues, this man, this woman, do certainly receive forgiveneſs of ſins, although they be vexed, with ſcruples, and doubts, and want Aſſurance, and perſwaſion in themſelves, that their ſins

are remitted: So that when we ſay, a man may be aſſured, we confeſs a *poſſibility*, and when we teach that by the ſtuddy of Piety, and perfecting Holineſs in the feare of God, men ought to labour for this Aſſurance, we acknowledge a *duty*, yet it doth not from hence follow, that ſuch Aſſurance is of abſolute neceſsity; Neceſſary it may be, to the *well being* of a Son of God, but not neceſſary to his *being*, as if no Son of God without it: Neceſſary, it may be to *Solace* and *cheere us up* in the *way to the end*, but not neceſſary to the *end it ſelfe*, as if there were no Salvation without it. For, for the guilt of ſin, grating upon the conſcience, or for ſome other reaſon, beſt known to God (whoſe wayes with the ſoules of men, are unſearchable, paſt finding out) a man may be deprived of comfort, even to; and *at* his death, and

for

for this go mourning to his Grave, and yet at the laſt day find a joyfull Reſurrection: So that, though he be more *happy*, that hath *Grace* and *Peace*, yet he may be as *holy* that hath *Grace without Peace*.

How then do they bruiſe the broken reede, and quench the ſmoaking flax? nay, how do they intangle and enſnare the conſciences of poore Chriſtians, who teach, that Juſtifying faith, is nothing elſe, but an Aſſurance, of our preſent being in the ſtate of Grace here, and future glory hereafter? for what Balme of *Gilead?* what word of Comfort? what Goſpel more remaines to be Preached to him, who not finding this *Aſſurance* in his own ſoule, concludes himſelf to be vvithout faith, and conſequently in the ſtate of damnation? Shall vve tell ſuch a man, as ſome do, that deſire of Aſſurance, is in Gods *acceptance*, as Aſſurance it ſelfe?

He

He will tell us againe, (and I profeſs I know nothing that we can reply,) that by the Covenant of Grace, *in Adultis*, in thoſe that are of age, *Actuall Faith* it ſelfe (Queſtionleſs) is neceſſary to Juſtification, and therefore *Actuall Aſſurance*, if Juſtifying Faith, be Aſſurance, which doubtleſs it is not: I may ſafely affirme, that this one Doctrine, thus unwarrantably taught, together, with their *Marks*, *Signs*, and (as in their Canting Language they call them) *Tokens* of a child of God, what with *Preſumption* on the one ſide, and *Deſperation* on the other, hath endangered, if not loſt more ſoules, then any one error, that hath prevailed in the Reformed Church: And therefore, *O my ſoule, come not thou into their ſecret, unto their Aſſembly, mine Honour be not thou united.*

Having thus briefly, Aſſerted Saint *Pauls*

Pauls Confidence, and ſtated the Controverſie with the Church of *Rome* in the Point of Aſſurance of Salvation, and bounded the Affirmative with ſuch Propoſitions as are neceſſary to preſerve this Truth from abuſe by Preſumption, or any other way, I ſhall now in a word or two, make *Uſe* and *Application* of the Point.

Since then by the practice of Piety, and labouring to perfect holineſs in the feare of God, we may attaine to ſome Aſſurance of Salvation, we may do well, to retire into our own breaſts, deſcend into our own hearts, try our own wayes, and ſee how vve ſtand in the judgment of our own conſciences, vvhether vve can ſay vvith Saint *Paul* here, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith*, and ſo conclude vvith him, *Henceforth there is laid np for me,*

me a Crown of Righteouſneſs: If thou live in *ſin*, if that reigne in thee, I muſt confeſs vvith *Anſelme* in his Meditations, That it is *Gravis anguſtia*, a *hard ſtreight*: If thou doſt looke into thy ſelfe, thou vvilt not *indure* thy ſelfe, if not, Thou vvilt not *know* thy ſelfe; If thou conſider what thou art, thy *guilt* vvill affright thee, if not, *damnation* ſteales upon thee, To ſee thy ſelfe is *horrour*, not to ſee thy ſelfe is *death*: Hence ſome are as much afraid to enter parley vvith their conſciences, as *Ahab* vvas vvith *Michaiah*: *becauſe they never ſpeak good but evill unto them*, 1 *King.* 22. or as *Job* ſpeaks of God, *Becauſe they write bitter things againſt them*, *Job* 13. 26. and therefore like a troubleſome gueſt, they turne it out of doors: They do not only through vvant of vvatchfulneſs, and advertencie, let it ſlip, or ſteale away, but as Saint *Paul* ſpeaks of *Hymeneus*

neus and *Alexander*, and others, as if it would not be gone ſoone enough, ἰὼ ἀποσάμενοι, They drive it away, they expel it: men deal with their conſciences, after they have defiled them, as *Amnon* did with his Siſter *Tamar* eject them, as he did her, *Ariſe, be gone*, and if the conſcience ſtay, and plead, as ſhe did, not to be ejected, vaine thoughts, or worldly, like *Amnons* Servants, put out the conſcience, aye, and bolt the doore after it; we may a while thus deceive our ſelves, & caſt out one devil with another, or as Saint *Ferome* ſpeaks, *vitium vitio, Peccatum peccato mederi*, Silence the guilt of one ſin by worldly avocaſions, from the conſideration of the wages of ſin, or by the commiſsion of another ſin, vve may for a vvhile, dance, or drinke, or ſport away the thoughts of Hell, and the Day of Judgement: the noiſe of the Harpe, and the Viol may drowne the voyce of the Conſci-

1 Tim. 1 19.

2 Sam. 13, 15, 16, 17.

ence, and ſuſpend its Opperations, but firſt, or laſt it will be heard, and the longer we ſtay, before we give it audience, the more terrible, will her accuſations be, when ſhe doth ſpeake.

What is that which makes men die in deſpaire? ſtrangers to all Spirituall Comfort, void of all conſolation, all confidence in God, but the want of often arreigning our ſelves at the Barre of our own conſciences? what makes our account to appeare ſo great, at the day of *death*, but the not caſting it up in our *life*? How many ſuch diſcomſolate ſoules do we meete withall in our Paſtorall Charges, anxiouſly crying out, as in the Prophet, *Is there no Balme in Gilead*? *Is* there no Phiſition there to adminiſter a word of Comfort to a wounded Spirit? Alas, we cannot *Oleum de Petra*, extract *Oyle*, out of your *Flints*, nor *ſweete Wine*, out of your *ſoure Grapes*: If you ſpend your

your dayes in exceſs, and riot, in chambering and wantonneſs, in the profits, or pleaſures, or the vanities of this world, and when you come to die, you then ſeek to us for comfort, what comfort can we give you, what can we ſay to you in this your diſtreſs, but as *Ruben* did to his brethren in their diſtreſs, *Did we not warne you, ſaying; ſin not? Gen.*42.22. If you, while you have *blood* in your *veynes*, *ſtrength* in your *ſinewes*, *marrow* in your *bones*, *milke* in your *breaſts*; in a word, If you in the dayes of your youth, before the *evill dayes come, and thoſe yeares draw nigh, when you ſhall ſay, I have no pleaſure in them*, do not by repentance from dead works, and a lively faith in the blood of Chriſt, get your *hearts ſprinkled from an evill Conſcience Heb.*10 22. and *puri-fied from dead works*, *Heb.*9.14. As he anſwered, to an importunate ſuitor, when it was not in his power to grant her requeſt, Eccleſ.12. 1.

ſo muſt we, *If the Lord do not helpe you, whence ſhould we? 2 King.26.27.*

That therefore you may make the work of the laſt day comfortable, make every day a preparation to the day of Death; Do with the works of your *Converſation*, as God did with the works of his *Creation*, He, not only ſurveyed at the ſixt dayes end, the work of the vvhole weeke, but at the evening of every day he made a particular Survey: Every day vvas cloſed up vvith a *vidit quod Bonum*; He ſaw that it vvas *good*: I expect not that the ſame Verdict ſhould be given up, yet, do you the like, at the evening of the day, examine the works of every day. Beleeve me, 'tis too unweildly a task, to be adjourned unto the end, and vvorſt part of our life, to have the vvorke, of a vvhole life to do, vvhen perhaps you have not an houre to live: it is the vvorke of a vvhole life, to

ſurvey

ſurvey the actions of a vvhole Life, and therefore not to be poſted off, to the weakeſt part of it: In the middeſt therefore of all your great and weighty affairs, redeeme ſome time, to be imployed in this worke, upon which depends your Eternity, when you come to die, and die you muſt, you will prize one houre, ſpent in this holy worke, more, then, all the reſt of your life, though you ſhould live *Methuſalahs* age, and that dedicated to ambition, pleaſure, wealth, and honour. *Gen.* 5, 27.

Seneca tells us of a *Romone*, that had away to keepe his ſoule as clean, as good Houſewives keep their Plate, for every evening, he vvould vvipe it over vvith this Interrogation, *Quod malum hodie ſanaſti? cui vitio, obſtitiſti? Quâ parte melior es? Tell me, O my ſoule, what ſin haſt thou conquered to day, what vice haſt thou reſiſted? how much art thou improved ſince the morning, how much better*

ver art thou now the Sun is ſet, then when it aroſe? and after this, *Quàm altus ſomnus quam tranquillus!* How ſweet a ſleep did ever follow? Seneca reports the like of himſelfe, after the Lights vvere taken away, *Et conticuit uxor*, his vvife had done her Curtaine Lecture, he begins his own, *Totum diem mecum ſcrutor*, he revolves and recounts the vvords, and actions of the vvhole day; Good God! ſhall not theſe Heathen riſe up in Judgement and condemne us? Shall not theſe mens Chriſtian Phyloſophy, condemne our unchriſtian Chriſtianity? vvho vvith thoſe *Jewes* of vvhom the Prophet ſpeaks, are *Circumciſed with the uncircumciſed*, ſhall not theſe Heathen riſe up in Judgement againſt the men of this generation and condemne them, vvho at once lye downe in their *beds*, and in their *ſins*, juſt as the beaſt, as the Oxe, or the Horſe in his Litter, vvithout ever bidding their ſouls good night?

Jer. 9. 25

To

To conclude all, This courſe, daily to caſt up our account, as it vvill make our *life* more *innocent*, ſo it vvill make our *death* more *comfortable*, ſo that *Ba'aam* himſelf, vvould covet ſuch a departure, *Let me die the death of the Righteous, and let my laſt end be like his*, *Num.* 23. 10. When vve come to caſt that fatall Anchor, at the Port of death, that ſhall never be vveighed againe, vvhat is it but ſin that renders death ſo terrible? That's the *ſting of death*, 1 *Cor.* 15. 56. and this makes death *the King of terrours*, *Job* 18. 14. this makes *trouble, and heavineſs, to overwhelme us, and a horrible dread to prevaile againſt us, as a King ready to Battle*, *Job* 25.24. Now daily to examine our ſelves, vvill rebate the ſting of death, and antidote its poyſon; A good *Conſcience*, vvil be as another *Jacobs* ſtaffe, to ſupport us, a prop, whereon to leane in our death-bed, nor vvill it leave us there, but vvill accompany

company us, and ſtand by us, in the day of Judgment, *Servat vivo, reſtituit defuncto depoſitum*, as Saint *Bernard* ſpeaks; It will be faithfull to us, both in this world, and in that vvhich is to come: when the Pillars of heaven ſhall be ſhaken, and the foundations of the earth tremble, when the wicked ſhall endeavour to flye from the Throne of *Chriſt*, and call to the *mountaines*, and *hills to fall on them, and to cover them*, then will a *good conſcience* make us lift up our heads, and in an humble confidence, to ſtand before the Son of Man.

Bern. de medit. c. 13.

I have done with the Text, Cuſtome, and your expectation, require ſome thing upon the Occaſion of this Meeting, and here a *Short* life, will require no *long* account. The Gentleman, whoſe Obſequies we are now met to celebrate, being like a Flower, cut down in the bud, and ſpring of his Age.

He was of a Noble, and Honourable Extraction, and certainly, if God had given him life, to compleate thoſe vertues, of which he gave ſuch demonſtration, as his age was capable of, he had proved no ſmall Ornament to that Family, of which he was deſcended: God, and Nature, had houſed a generous, honeſt, and a pious Soule, in a beautifull, and comely body, as a rich Cabinet, containing a farr richer Jewell.

He was ſurprized with a diſeaſe, as moſt incident, ſo moſt mortall, to the pureſt conſtitutions, and moſt exquiſite beauties.

Apprehentions of death, and diſſolution of that excellent frame, did ſeize upon him, as ſoon as his diſeaſe: which made him ſtrongly to reflect, upon that Prologue to life, which he had acted, and pasſionately to inquire, what condition would remain to him, after this life, what Title he had, to the *Crown of Righteouſneſs* here in my Text: here, the vanities of his Child-hood, and the ſins of his youth, recoyled upon him, which made him to break out into fervent prayers, and ſtrong cryes for mercy, and forgiveneſſe of his ſinne, in the blood of *Jeſus Chriſt*.

Tis true, he did deſire to live, but to no other end, then to make his life, a State of Repentance, and mortification: what would he not have given, for one yeare, nay one moneth, nay for one day, to have bewayled his ſinns, and to perfect his reconciliation with God? His divorſe was ſo great from the world, that with his owne

owne hands,he would have cloſed up his owne eyes, willing to renounce, and part vvith the world,before death actually called him out of it: Certainly,his ſorrow for his ſins vvas great, his Repentance, deep, and earneſt, his Prayers fervent, his Reſolutions for new and better obedience (if God ſhould give him life) vvere ſtrong, his Reſignation of himſelf into Gods hands, to deale vvith him, either in life or death, voluntary, and vvilling: and in all theſe, his Hope, and Faith in his Saviour, vigorous, and unſhaken, and in theſe holy duties, he ſpent the time of his ſickneſs,and in the comfort of them, breathed out his ſoule unto God, vvho no doubt, hath received it into a participation of his eternal glory.

Two Legacies he bequeathed unto this *Honourable Society*,Firſt, his *body*, to be interred in your place of Sepulture,refuſing the more ſplended and pompous Monu-

ments of his Anceſtors to mingle his aſhes with thoſe, who here ſleep in the Lord; *Poteret nec morte revelli:* Death it ſelfe could not ſeperate him from you. The ſecond Legacy, was his Advice, and pious Admonitions, given to his *younger Friends*, and *Brethren*, as he called them, of this *Honorable Society*, To take heed, by his Example, how they ſpent any time, in vanities, and ſinfull, worldly delights and pleaſures: In their Retirements, and Meditations, to have frequent recourſe, to the end of their living here, which was, that they might here learne, Piety, towards God, Juſtice towards men, and Sobriety towards themſelves, to thinke with themſelves, that that condition which was his, *now*, might be any of theirs *hereafter*, To fore-ſee in him, what it was to labour under diſtreſs of Conſcience, to lye under the burden of a *wounded Spirit*: In a word, ſeriouſly to conſider, what horrours do

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attend the ſurprizals of a ſudden death, and what preparations are neceſſary, before they appear before the Tribunal of *Chriſt*.

The Admonitions, and Words of *dying men*, are next to thoſe *that come from the dead*, they ought to take deep Impreſsion in us, and to ſinke downe into our hearts: Thinke ſeriouſly upon this, therefore, you that ſpend your time between the *Combe* and the *Looking-Glaſs*; that ſpend more time, in the Dancing, or Fencing School (perhaps worſe) then in the Temple of *God*, or in your Studies, that thinke that you have fully anſwered, the end and deſigne of this, and the like *Societies*, if you can here learne, to compoſe your ſelves, to the *mode* and *garbe* of the *Times*, and ſtuddy *Vanity* and *Faſhions*, more then Law, or Religion: Remember that *Irony* of the *Preacher*, *Rejoyce O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke*

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*in the wayes of thy heart, and in the ſight of thine eyes, but know thou, that for all theſe things, God will bring thee into Judgement, Eccleſ.*11.9. Seaſon therefore your younger years, with Religion, and Piety, that they may have influence upon you, throughout the whol courſe of your lives, that ſo, with Saint *Paul*, fighting a good fight, & having finiſhed your courſe, and kept the faith, you may conclude with him, *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day, and not to me only, but unto all them alſo that love his appearing*: Which God in mercy grant unto us all, and that for the Paſsion, and Mediation of *Jeſus Chriſt the Righteous*, to whom with the Father, and the bleſſed Spitit, be aſcribed all Glory, Majeſty, Dominion, and Power, now, and for ever, *Amen*.

FINIS